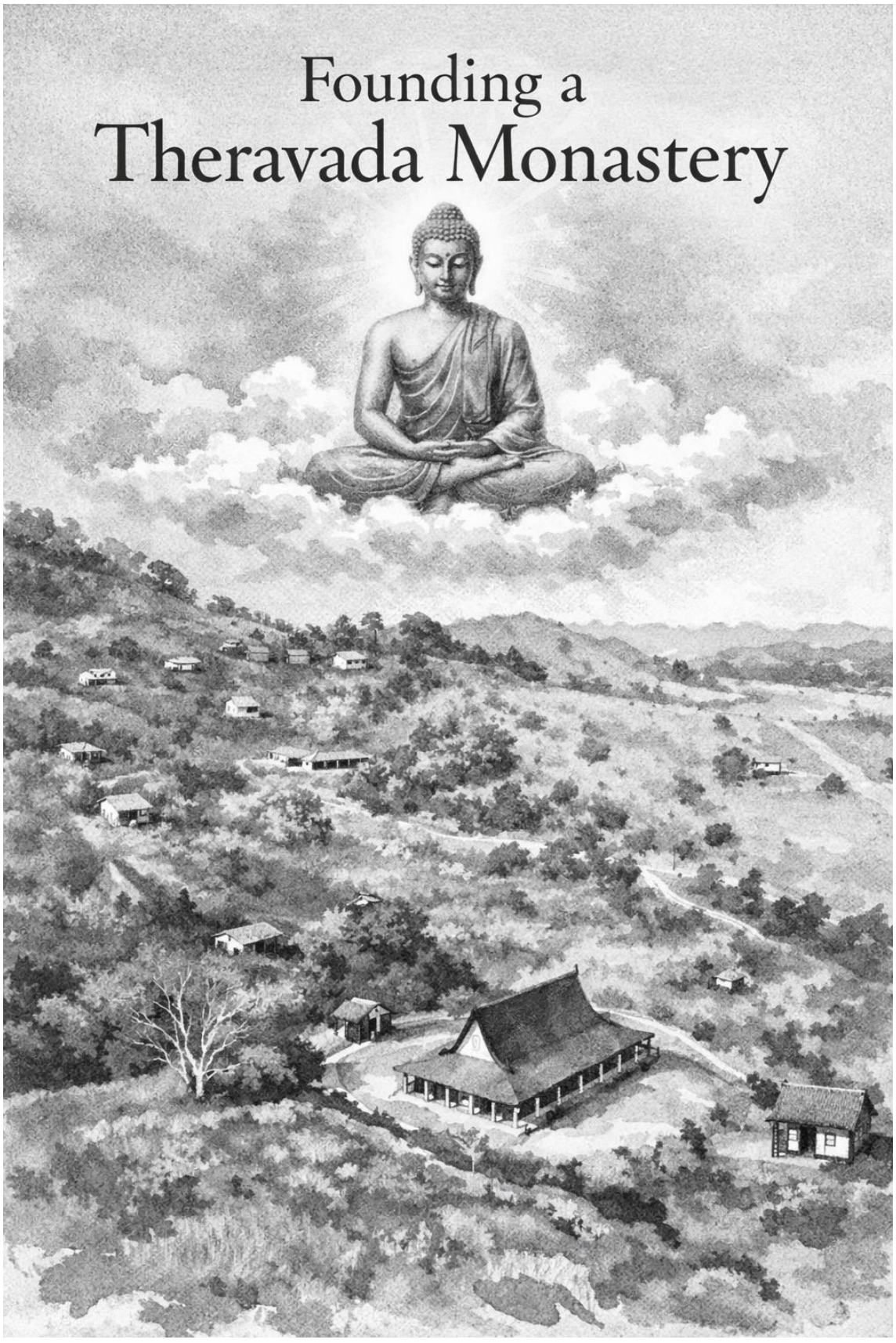
Founding a Theravada Monastery



Presentation

This volume brings together four works which, although originally conceived independently, arise from a single intention: to contribute to the living and organic establishment of Theravāda Buddhism in new cultural, social, and spiritual contexts. More than theoretical texts, these books are the fruit of practical reflection, communal experience, and direct observation of the processes by which the Dhamma becomes rooted, flourishes, and is transmitted.

The collection opens with *The Path of the Dhamma – How Theravāda Buddhism Becomes Established in a People, a Culture, and a Region*, which offers a broad examination of how the Theravāda tradition takes root within a people and a culture. Inspired by the legacy of the teachings of Gautama Buddha, the work explores the historical, cultural, and spiritual principles that allow the Dhamma to transcend geographical boundaries and become a living part of society. Here, the emphasis is on vision: understanding how an ancient tradition can engage new times without losing its essential integrity.

The second work, *Founding a Theravada Monastery – A Practical Guide for the Organic Establishment of a Monastic Community*, moves from the conceptual to the concrete. It presents practical guidelines for the founding and development of a monastic community, drawing inspiration from the experience of Mosteiro Suddhavari. Organizational, spiritual, and human dimensions are addressed in order to show how an aspiration can take structural form. It is a living manual for those who seek to transform intention into embodied community life in accordance with the Vinaya.

The third book, *The Daily Life and Liturgical Practice at Suddhavari Monastery*, opens the doors to the rhythm of everyday monastic life. It describes the routines, liturgical practices, periods of meditation, study, and communal interaction that sustain a monastic environment. If the previous work focuses on foundation, this one concerns continuity: how the spirit of the Dhamma is maintained day after day through discipline, simplicity, and constancy.

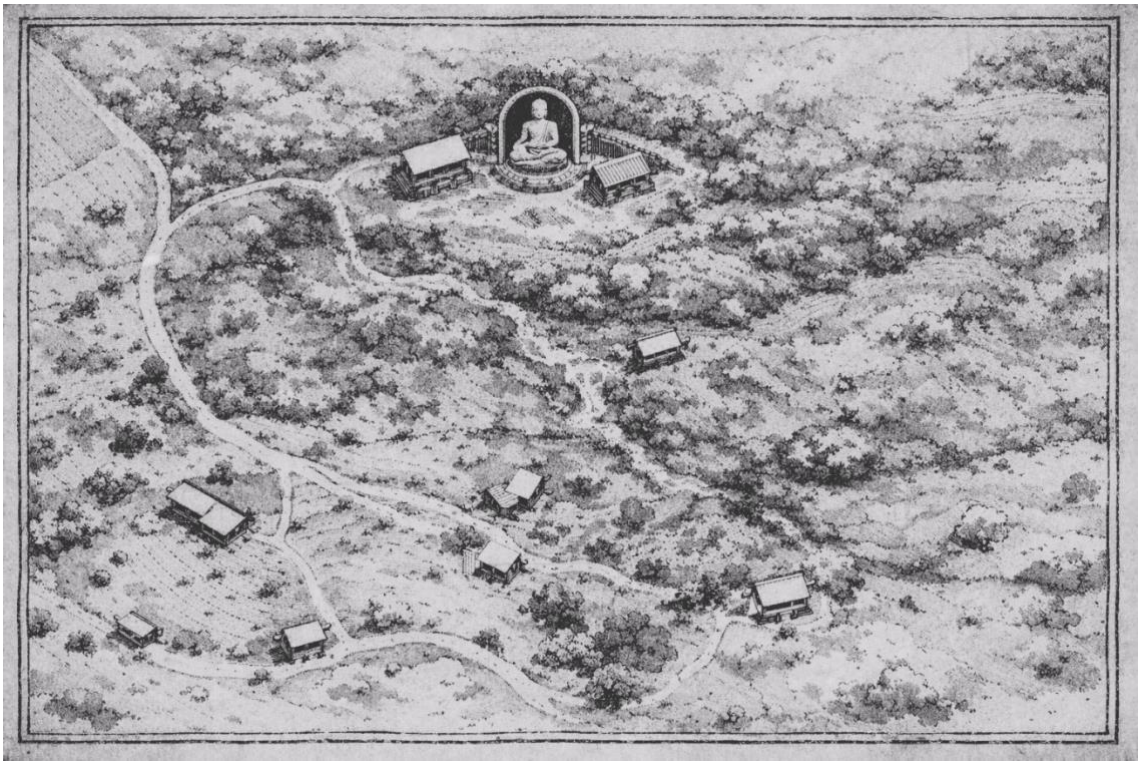
Finally, *Dissemination, Practice, and Theravada Community Building* widens the perspective once more, reflecting on the spread of Theravāda and the strengthening of both lay and monastic communities. It considers the importance of the faithful transmission of the teachings, ethical engagement, and the formation of supportive networks that ensure the sustainability of the Dhamma in the contemporary world. Individual practice and collective responsibility are integrated, demonstrating that the preservation of the teaching depends equally on inner realization and compassionate action.

Unified in a single volume, these works form a complete path: from vision to foundation, from foundation to daily life, and from daily life to expansion and communal consolidation. This book is not merely a record of experiences, but an invitation — a call to those who wish to participate in the flourishing of Theravāda in an authentic, balanced, and tradition-rooted manner.

May this work serve as a source of inspiration, guidance, and strengthening for monks, lay practitioners, community founders, and all who aspire to live and share the Dhamma with wisdom and compassion.

THE PATH OF THE DHAMMA

How Theravāda Buddhism Becomes Established in a People, a Culture, and a Region



THE PATH OF THE DHAMMA

How Theravāda Buddhism Becomes Established in a People, a Culture, and a Region

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1. Introduction: The Historical Expansion of the Dhamma

Throughout its millennia-long history, Theravāda Buddhism flourished in ancient India, Thailand, and other coutries. In all these places, the Dhamma expanded as a silent, ethical, and transformative force, always guided by virtuous monks, righteous kings (*dhammarājas*), dedicated communities, and households that integrated daily practice.

The propagation of Theravāda follows a universal pattern—grounded in monastic discipline, the practical wisdom of the teachings, the benevolence of kings and patrons, the strength of lay communities, and the orderly transmission of the tradition across generations.

This same pattern can be applied in any modern country that wishes to establish the Dhamma in a deep and lasting way.

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2. The Birth of the Dhamma in a Region: The Central Figure of the Arahant, Monk, or Teacher

Every great establishment of Theravāda Buddhism began with individuals who carried genuine spiritual transformation and impeccable conduct.

The Blessed One, the Buddha Gotama, was of the Sakyan lineage. and many others came from respected families.
The arrival of Buddhism has always been linked to exemplary, disciplined, and learned monks.

The solid expansion of the Dhamma always begins with a morally and spiritually integrated figure—someone who embodies:

- discipline (*vinaya*),
- purity of conduct (*sīla*),
- wisdom (*paññā*),
- compassion,
- a blameless life.

These masters do not convert through verbal persuasion, but through the strength of presence, impeccable conduct, and the natural clarity that radiates from them.

Their life is the first vihāra.
Their speech is the first sutta.
Their practice is the first commentary.

And around these masters, the first seeds of the Dhamma sprout.

3. The Strength of the Cultured Elites: When the Buddha Enters Palaces, Schools, and Governments

History shows that Theravāda Buddhism has often consolidated first among rulers, scholars, and nobles before reaching the broader population.

Why?

Because kings, princes, and educated elites possess the means and vision to support:

- construction of monasteries,
- preservation of the Vinaya,
- transcription of the suttas,
- protection of the Saṅgha,
- organization of schools,
- translation and study of texts,
- moral instruction for society.

3.1 India

protected the Saṅgha and sent monks to various regions, establishing one of the earliest large-scale expansions of Buddhism.

3.2 Southeast Asia

In Thailand, kings of the Sukhothai and Ayutthaya periods supported Theravāda orthodoxy, monarchs promoted complete recitations of the Tipiṭaka and built thousands of temples.

The Dhamma takes root when the cultured elite adopts it, because:

- temples are erected,
- monastic schools appear,
- morality influences society,
- Buddhist art flourishes,
- the study of Pāli is preserved.

Such support does not replace practice—but it ensures stability.

4. The Discreet Strategy: Social Wisdom, Harmony, and Adaptation

Theravāda never imposed itself—it always adapted with intelligence, compassion, and cultural diplomacy.

4.1 Working with What Already Exists

The Dhamma does not destroy local traditions.
It purifies and reorganizes values that are already present.

Protective practices, reverence for ancestors, local rituals—all are reinterpreted by wise monks as acts of:

- respect,
- kindness,
- merit (*puñña*),
- protection of wholesome energies,
- communal harmony.

4.2 Creating Silent Alliances

The Saṅgha forms bonds with:

- scholars,
- community leaders,
- important families,
- artists,
- benevolent rulers.

The Dhamma advances through networks of trust—never through confrontation.

4.3 Seizing Opportune Moments

Theravāda flourishes when it offers answers in times of:

- moral crisis,
- war,
- cultural decline,
- loss of meaning,
- social illness.

The Dhamma brings:

- clarity,
- ethics,
- education,
- inner healing,
- emotional and communal stability.

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5. The Vihāra as the Heart of the Region: Practice, Vinaya, and Teaching

No tradition endures without a physical space that preserves practice.

Historically, Theravāda temples were built in places:

- quiet,
- natural,
- removed from urban centers,
- near forests,
- conducive to contemplation.

The vihāra fulfills vital functions:

- daily monastic practice,
- observance of the Vinaya,
- recitation of suttas,
- intensive retreats (*vassa*),
- training of novice monks,
- lay ceremonies (*dāna*, *uposatha*),
- counsel and blessings,
- preservation of the Tipiṭaka,
- transmission across generations.

The temple is the heart.
The lay community is the blood.
Society is the body that receives life.

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6. The Role of Lay People: The Dhamma that Dwells in the Home

Theravāda Buddhism has always been sustained by lay practitioners who understand their role in preserving the Dhamma.

How a Layperson Transforms the Home into a Small Vihāra

1. Create a simple altar:
    - an image of the Buddha,
    - a candle,
    - incense,
    - a bowl of clean water.
2. Practice daily:
    - 5 to 15 minutes of meditation,
    - recitation of verses from the Dhammapada or short suttas,
    - dedication of merit.
3. Maintain order, cleanliness, and peace in the home.
4. Even among non-Buddhist family members, preserve a silent sacred corner.
5. Participate in Saṅghas online or in person.
6. Offer *dāna* (support) to temples and monks.

Thus, the home becomes an extension of the Dhamma.
Daily life becomes practice.
The heart becomes an inner vihāra.

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7. Harmony with Local Spirits and Cultural Traditions

Theravāda has always coexisted with local spiritual traditions.

In Thailand, household spirits (*phi*) coexist harmoniously with the Dhamma.

The Dhamma educates and elevates—but does not rival.

The principle is simple: the Dhamma does not erase culture—it purifies it.

Invisible beings are understood as:

- subject to kamma,
- capable of receiving kindness and compassion,
- possible protectors of local well-being.

Where spiritual harmony exists, social stability follows.

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8. Time: Transmission Across Generations

Nothing becomes tradition without continuity.

The Dhamma takes root when:

- parents teach the precepts to their children,
- stories of the Buddha become part of childhood,
- festivals such as Vesak become annual events,
- temples become community references,
- monks accompany life cycles,
- practices pass from generation to generation.

With time:

- the Dhamma ceases to be foreign,
- it becomes part of identity,
- it inspires art, music, and literature,
- it shapes collective ethics.

A century makes the Dhamma a tradition.
Generations transform it into culture.

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9. The Complete Cycle: The Model of Theravāda Dhamma Diffusion

The Dhamma takes root when all elements align:

1. A master or small group with deep practice.
2. Support from rulers, cultured elites, and patrons.
3. A discreet and harmonious cultural strategy.
4. Construction of appropriate temples.
5. Rigorous observance of the Vinaya.
6. Formation of monks and regular retreats.
7. Lay practitioners sustaining the Saṅgha.
8. Harmony with local traditions.
9. Transmission across generations.
10. Creation of art, literature, and festivals.

With these pillars, the Dhamma flourishes naturally.

10. Conclusion: The Path for Introducing Theravāda in Any Region

Introducing the Dhamma is not an act of force, but of wisdom:

silent like water,
simple like forest life,
resilient like the trunk of the Bodhi tree,
luminous like the flame of a lamp.

The Dhamma does not conquer territories;
it conquers hearts.

When a people gradually awakens:

- the Dhamma integrates into life,
- it guides ethics,
- it touches spirituality,
- it shapes traditions,
- it purifies society,
- it prepares generations for wisdom.

The kamma of that region aligns with the kamma of the Noble Disciples, the Arahants, and the Saṅgha.
And the Buddha, the Dhamma, and the Saṅgha act in the purification and awakening of beings.

This path is universal.
It has worked in many places.
And it still works today.

May all beings benefit.

Founding a Theravada Monastery

A Practical Guide for the Organic Establishment of a Monastic Community

Practical experience inspired by the development of Mosteiro Suddhavari

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PREFACE

A Theravada monastery is not merely a religious building. It is a living organism centered on the Dhamma and sustained by the Vinaya. It exists for the preservation of the Buddha's teachings and for the liberation of beings.

In the modern world — marked by distraction, noise, and constant mental agitation — the Sangha becomes even more essential. It stands as a visible refuge. It preserves silence. It embodies discipline. It demonstrates that renunciation is still possible.

The Theravada tradition in Brazil is still young. For this reason, the establishment of stable, disciplined monasteries is not only desirable — it is necessary. The role of the Ajahn, or preceptor, is central. He is not merely a teacher but the spiritual axis and administrative foundation of the monastery. His steadiness determines the health of the entire community.

Organic growth is the guiding principle. Nothing is rushed. Nothing is imposed. The monastery grows as merit accumulates and as the Sangha becomes ready.

PART I — THE VISION AND THE LAND

Chapter 1 — Right Intention

Founding a monastery is not opening an institution. It is establishing a field of merit (puññakkhetta).

If the intention is mixed with ambition, prestige, or expansionism, the foundation becomes unstable. The correct motivation is fourfold:

Support of the Sangha — ensuring that ordained monks have a place suitable for practice.

Preservation of the Vinaya — maintaining discipline as the structural backbone.

Teaching of the Dhamma — transmitting the teachings clearly and faithfully.

Practice of meditation — prioritizing realization over activity.

Without these pillars, the project becomes merely a rural construction. With them, even a simple hut becomes a monastery.

Right intention must be continuously revisited. The founder must regularly ask: Is this for the Dhamma, or for ego?

Chapter 2 — Choosing the Land

Land selection determines the character of the monastery.

Based on experience in Minas Gerais, certain criteria prove essential:

A rural and quiet area protects meditation. Silence is not a luxury; it is infrastructure.

A water source is indispensable for sustainability.

Access must exist, but not in an urban setting. Too much proximity to city life brings instability.

Natural elevation — a mountain or hill — creates symbolic and practical separation.

Firm soil prevents long-term structural problems.

A respectful distance from the city ensures solitude without isolation.

The principle remains simple: The land must favor practice, not tourism.

One does not choose land for beauty alone, but for suitability to renunciation.

PART II — THE SIMPLE BEGINNING

Chapter 3 — The First Encampment

Before any permanent structure, the Ajahn lives on the land.

He sets up a simple camp. He observes. He practices. He studies the terrain.

This period establishes spiritual connection. The rhythm of dawn, the direction of the wind, the quality of silence — all of this shapes future decisions.

The monastery begins not with construction, but with presence.

The encampment phase allows humility to define the foundation.

Chapter 4 — The First Meditation Hall

The first permanent structure is not lodging — it is the meditation hall.

It may be simple:

Wooden floor
Basic structure
Strong roof
No walls
One side enclosed with bamboo
Simple altar

The symbolism is profound. The Dhamma comes first.

Before comfort, there is practice. Before expansion, there is meditation.

An open hall reflects openness of mind. Simplicity protects purity of purpose.

PART III — ESSENTIAL INFRASTRUCTURE

Chapter 5 — Kitchen and Refectory

Monastic life requires food, offered by lay supporters.

A functional kitchen ensures order and hygiene.

The breakfast area allows the Sangha to eat in dignity and discipline.

Space for donors allows laypeople to participate properly.

Without a kitchen, there is no stable Sangha. Without a stable Sangha, there is no monastery.

Chapter 6 — Workshop

The workshop is often underestimated.

Repairs, carpentry, and maintenance are constant needs.

Self-reliance reduces expenses and strengthens communal responsibility.

A monastery that cannot maintain itself becomes dependent and fragile.

The workshop represents practical wisdom in action.

Chapter 7 — Monastic Lodgings

Monastic lodgings must reflect renunciation.

Simplicity protects contentment.

Individuality preserves introspection.

Silence guards meditation.

Ventilation ensures health.

Modesty prevents attachment.

A monk’s room is not a bedroom — it is a meditation cell.

Chapter 8 — The Bell Structure

The bell regulates time.

It calls for meditation, chanting, meals, and work.

Routine shapes consciousness. Discipline shapes character.

Without schedule, chaos enters silently.

The bell structure symbolizes invisible order made audible.

PART IV — CONSOLIDATION

Chapter 9 — Library

As the monastery matures, study becomes central.

A Theravada collection anchors orthodoxy.

Pali texts connect directly to the Canon.

Translations make teachings accessible.

An upper study room fosters deeper reflection.

The library turns practice into informed wisdom.

Chapter 10 — Visitor Lodgings

Retreatants require space.

Monastic and lay areas must remain clearly separated.

This preserves Vinaya boundaries and prevents confusion.

Hospitality must exist without compromising discipline.

Chapter 11 — Pavement and Pathways

Paths connect the monastery physically and symbolically.

Pavement improves accessibility, especially on mountainous terrain.

Infrastructure supports, but does not replace, spiritual work.

It must come only after internal stability is secured.

PART V — SPIRITUAL EXPANSION

Chapter 12 — Dhamma Hall (Enclosed Structure)

When the community grows, a closed Dhamma Hall becomes necessary.

It protects silence.

It allows formal teachings.

It accommodates larger gatherings.

Its construction marks maturity.

Yet even here, simplicity must prevail.

Chapter 13 — Sacred Statues

Sacred statues deepen devotional atmosphere.

Imported statues may reflect lineage continuity.

One placed inside the Dhamma Hall.

One placed in an external chapel.

They increase devotion and provide visual identity.

Yet devotion must never replace practice.

Chapter 14 — Meditation Path on the Mountain

Walking meditation (cankama) integrates body and mind.

A circular path encourages continuity.

Integration with nature strengthens mindfulness.

A guardhouse protects boundaries and ensures order.

Security supports serenity.

Chapter 15 — Concrete Walkway

Formal access improves logistics.

Vehicles bring supplies.

Pedestrians enter safely.

Infrastructure here symbolizes long-term stability.

It signals permanence.

PART VI — FORMATION OF THE SANGHA

Chapter 16 — Formation of Monks

No monastery survives without succession.

The Ajahn trains disciples carefully.

Stages:

Aspirant — testing intention.
Anagarika — preliminary renunciation.
Samanera — novice training.
Bhikkhu — full ordination.

Early monks often assist construction.

They embody continuity.

Without formation, the monastery dies with its founder.

PART VII — COMMUNITY INVOLVEMENT

Chapter 17 — Local Participation

Hiring local masons and carpenters builds trust.

Community involvement generates respect.

The monastery must integrate respectfully with its environment.

Isolation breeds misunderstanding.

Chapter 18 — Recording and Outreach

Recording Dhamma talks expands reach.

Online publication brings teachings beyond geography.

Digital presence supports long-term stability.

The internet, used wisely, becomes a vehicle of merit.

PART VIII — ORGANIC GROWTH MODEL

Growth must follow readiness.

First the Dhamma.

Then infrastructure.

Build only when necessary.

Expand only when Sangha is ready.

Never incur debt.

Maintain transparency.

Preserve simplicity.

Organic growth prevents collapse.

PART IX — PRACTICAL PLANNING

Financial planning must be realistic.

Construction timelines often span 5 to 10 years.

Daily routine must be clear and consistent.

Administrative structure must remain minimal.

Legal registration protects legitimacy.

Relationship with local authorities ensures stability.

Planning is not contrary to faith; it supports it.

PART X — RISKS AND COMMON MISTAKES

Growth too rapid weakens foundations.

Becoming a social center dilutes renunciation.

Mixing traditions creates doctrinal confusion.

Neglecting Vinaya leads to decline.

Failing to train successors ensures eventual disappearance.

Awareness prevents decay.

CONCLUSION

A monastery is not born ready.

It arises from practice.

It grows through merit.

It stabilizes through discipline.

It perpetuates through formation.

The true monastery is not its buildings, but its adherence to the Dhamma and the Vinaya.

Where discipline and right intention remain, the Sangha endures.

The Daily Life and Liturgical Practice

At the Monastery

The Daily Life and Liturgical Practice

at the Monastery

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3. Scriptural Readings and Dhamma Talks
4. The Transmission of the Teaching

Conclusion — The Monastic Life as a Path of Liberation

Preface

This book presents a structured and contemplative description of the daily and weekly rhythm of life at Mosteiro Suddhavari. Rooted in the Theravāda Buddhist tradition, the monastery preserves a living example of disciplined practice, communal harmony, and devotion to the Dhamma.

The life described here is not merely a schedule of activities. It is a carefully cultivated environment designed to support awakening, simplicity, mindfulness, and renunciation. Each period of the day has a spiritual function. Each activity participates in the path

.

Chapter I

The Monastic Day

1. The Sacred Rhythm of the Morning

The monastic day begins before dawn.

At 4:30 a.m., the community gathers for Pūjā and meditation. Chanting in Pāli establishes recollection of the Buddha, the Dhamma, and the Sangha. The recitations calm the mind and orient it toward refuge and wisdom. Silent meditation follows, cultivating mindfulness and concentration.

This early practice defines the tone of the entire day: clarity, restraint, and wakefulness.

After a brief interval, breakfast is taken around 6:30 a.m. The meal is eaten mindfully, often in silence, reflecting on the purpose of food — not for pleasure, but for sustaining the body for practice.

2. Alms Round and Midday Meal

During the morning, work periods begin. Monks and residents engage in communal tasks: cleaning, maintenance, kitchen service, gardening, and other necessary duties.

Around 10:00 a.m., the monks may undertake pindapāta — the traditional alms round — receiving food offerings from lay supporters. This practice maintains humility and interdependence between monastics and laity.

The main meal of the day is taken before noon, typically between 11:00 a.m. and 12:00 p.m. According to the Vinaya discipline, no solid food is consumed after midday.

3. Afternoon Practice and Noble Silence

From midday until evening, the monastery enters a quieter rhythm. This period is dedicated to:

- Sitting meditation
- Walking meditation
- Personal study of the Dhamma
- Reflection and rest

Silence is maintained as much as possible. This noble silence protects the mind from distraction and supports deeper contemplation.

4. Evening Pūjā and Closing the Day

At 8:00 p.m., the community gathers again for evening chanting and meditation. The recitations reinforce recollection of impermanence, compassion, and renunciation.

The day concludes around 9:30 p.m. Activities cease, and the monastery returns to stillness.

Chapter II

The Weekly Cycle

1. The Structure of the Week

The daily schedule remains consistent throughout the week. However, certain days include additional communal teachings and gatherings.

2. Tuesday Dhamma Study

On Tuesday evenings, instead of the usual meditation session, there is structured Dhamma study.

Texts from the Pāli Canon or related commentaries are examined. Questions are welcomed, and clarification is offered by the guiding teacher, Ajahn Mudito.

These sessions strengthen understanding and prevent practice from becoming mechanical or misguided.

3. Weekend Gatherings and Public Teachings

Saturdays typically include extended meditation sessions and teachings intended for experienced practitioners.

Sundays are often dedicated to beginners. Instruction is provided, meditation guidance is offered, and a Dhamma talk explains foundational principles such as mindfulness, suffering, impermanence, and non-self.

These gatherings open the monastery to the wider community.

4. Visiting Hours and Silent Practice

Outside formal activities, visitors may come for silent meditation. The monastery remains a place of refuge — quiet, disciplined, and contemplative.

Chapter III

The Life of the Monastic Staff

1. The Responsibility of the Resident Monks

The resident monks carry the spiritual and practical responsibility of the monastery.

They lead chanting and meditation sessions, preserve the Vinaya discipline, and ensure the continuity of the Theravāda tradition. Their life is one of renunciation and service.

2. Community Leadership and Spiritual Guidance

At designated times, especially around midday, guidance is available for practitioners who have questions about meditation or the Dhamma.

Ajahn Mudito serves as teacher and spiritual guide. His role includes:

- Delivering Dhamma talks
- Clarifying doctrinal questions
- Offering practical meditation instruction
- Preserving harmony within the community

3. The Role of Lay Volunteers

Lay volunteers support the monastery through service (seva). Their responsibilities may include:

- Cooking and food preparation
- Cleaning and maintenance
- Administrative assistance
- Supporting visiting practitioners

Their service becomes part of their spiritual training.

Chapter IV

The Life of Practitioners and Residents

1. Participation in the Daily Schedule

Residents and retreatants follow the full monastic rhythm:

- Morning and evening Pūjā
- Communal meditation
- Work periods
- Study and reflection

Participation is not optional but integral to training.

2. Personal Practice and Discipline

Afternoon hours allow for deepening one's individual meditation practice. Walking meditation paths and quiet sitting areas provide structured support.

The environment itself becomes teacher and mirror.

3. Observance of the Precepts

During residence, practitioners observe heightened discipline, often including the Eight Precepts:

- Refraining from killing
- Refraining from stealing
- Refraining from sexual activity
- Refraining from false speech
- Refraining from intoxicants
- Refraining from eating after noon
- Refraining from entertainment and adornment
- Refraining from luxurious beds

These precepts simplify life and direct energy toward awakening.

4. Integration of Work and Meditation

Work is not separate from meditation. Cleaning the floor, washing dishes, or sweeping leaves become opportunities for mindfulness.

Every action becomes practice.

Chapter V

Liturgies, Chanting, and the Living Dhamma

1. The Meaning of Pūjā

Pūjā is not mere ritual. It is recollection.

Through chanting, the community recollects:

- The qualities of the Buddha
- The truth of the Dhamma
- The purity of the Sangha

The rhythm of recitation stabilizes attention and unifies the group in shared intention.

2. The Chanting Book and Its Necessity

The Chanting Book is essential for preserving accuracy and continuity.

It contains:

- Morning and evening chants
- Reflections on the requisites
- Verses of loving-kindness
- Recollections of impermanence

Without it, liturgical consistency would be lost. With it, the tradition remains alive and unified.

3. Scriptural Readings and Dhamma Talks

Study sessions and Dhamma talks ensure that meditation remains grounded in correct view.

Readings may include suttas from the Pāli Canon, reflections on monastic discipline, and practical instructions for mindfulness.

The spoken Dhamma bridges scripture and lived experience.

4. The Transmission of the Teaching

Chanting preserves memory.
Study preserves understanding.
Meditation preserves realization.

Together, they form the living transmission of the Dhamma.

Conclusion

The Monastic Life as a Path of Liberation

The daily and weekly rhythm of Mosteiro Suddhavari is not accidental. It is carefully structured to cultivate simplicity, mindfulness, restraint, and wisdom.

Morning chanting steadies the mind.
Work purifies intention.
Silence deepens insight.
Study clarifies understanding.
Community sustains effort.

In this rhythm, the monastery becomes more than a place — it becomes a training ground for liberation.

Dissemination, Practice, and Theravada Community Building

Dissemination, Practice, and Theravada Community Building

Contents

1. Introduction
2. The Tradition: Theravada Buddhism in Brazil
3. The Mosteiro Suddhavāri — History and Mission
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5. Digital Dharma: Websites, Archives, and YouTube
6. The Role of Weekly Dhamma Talks and Online Presence
7. Physical and Virtual Libraries: The Importance of Archives
8. The Value of Personal Connection: Teachers, Visits, and Retreats
9. Inviting Practitioners — How the Monastery Welcomes Guests
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1. Introduction

In an era where digital communication permeates every aspect of our lives, the dissemination of the Buddha's teachings — the Dharma — has taken on new dimensions. This book explores how Buddhist institutions in Brazil, notably the Mosteiro Suddhavāri and the Sociedade Budista do Brasil, combine **online platforms such as websites, digital archives, and YouTube channels** with **traditional practices like retreats, community immersion, and monastic hospitality** to support practitioners and cultivate spiritual growth.

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2. The Tradition: Theravada Buddhism in Brazil

Buddhism in Brazil has a growing presence, and multiple traditions coexist and flourish here. Among them, **Theravada — especially in the Thai Forest lineage — has taken root through dedicated Sangha members and institutions**. The Mosteiro Suddhavāri, for example, follows the lineage of Ajahn Chah, one of the most influential teachers of contemporary Buddhism.

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3. The Mosteiro Suddhavāri — History and Mission

The Mosteiro Suddhavāri, located in the hills near Soledade de Minas in the state of Minas Gerais, Brazil, began its journey in 2017. Founded under the guidance and blessing of senior teachers from the Thai Forest tradition, its purpose is **to serve as a place of practice, study, and community for both monastics and lay practitioners**.

The monastery started with Ajahn Mudito living alone on undeveloped land, cultivating support through generosity and gradually building structures for practice, meditation, and hospitality. Over time, cabins, a meditation hall, library, kitchen, and guest accommodations were established, forming a functioning monastic environment.

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4. The Sociedade Budista do Brasil — Supporting the Dharma

The Sociedade Budista do Brasil (SBB) is the **legal and organizational entity** behind the most of the Dharma dissemination efforts, including the development and functioning of the Mosteiro Suddhavāri. Through the SBB's activities, **teaching, meditation, and community resources are offered to those interested in the Buddhist path**.

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5. Digital Dharma: Websites, Archives, and YouTube

One of the most important developments in modern Dharma propagation is the **use of digital platforms**:

- The monastery's **official website** provides teachings, news, schedules, and archive access.
- **Audio, text, and recordings of teachings** are made available for study and reflection.
- Collections like the *Yellow Page Teachings* gather translated teachings and make them accessible in downloadable formats.
- On **YouTube**, the SBB channel regularly publishes Dhamma talks by Ajahn Mudito, offering valuable teachings to a global audience.

These digital platforms allow practitioners who are unable to visit physically to still receive authentic teachings and engage with the practice.

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6. The Role of Weekly Dhamma Talks and Online Presence

Regular talks — recorded and shared online — play a vital role in keeping the Dharma alive in the modern world. Weekly uploads on platforms like YouTube help not only to **preserve the teachings** but also to **connect individuals across distances**, fostering a sense of community and inspiration.

Publishing these talks consistently builds an archive of wisdom accessible anytime, allowing practitioners to revisit and deepen their understanding.

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7. Physical and Virtual Libraries: The Importance of Archives

A well-organized **library — physical and digital — is invaluable** for sincere practitioners. Physical texts support study during retreats and visits, while e-books and online texts allow broader access.

Creating a robust archive encourages **self-study and reflection**, which are central to Buddhist practice. It also supports those who cannot easily travel to centers or monasteries.

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8. The Value of Personal Connection: Teachers, Visits, and Retreats

Digital platforms are powerful, but **in-person connection with teachers and community remains indispensable**. The opportunity to meet monastics like Ajahn Mudito and visiting teachers, participate in retreats, and practice in community supports deeper integration of the Dharma.

Visits from senior monastics and retreats in different Brazilian cities, such as at affiliated centers like *Casa de Dharma*, help strengthen the **practical and interpersonal aspects** of Buddhist training.

9. Inviting Practitioners — How the Monastery Welcomes Guests

The Mosteiro Suddhavāri offers **open, generous hospitality for visitors**. Practitioners can apply to stay at the monastery — from one week to one month — with **accommodation provided free of charge**. This allows individuals to immerse themselves in meditation, study, and monastic life without financial barriers.

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10. The Dana Tradition and Monastic Hospitality

In the Buddhist tradition, *dāna* — generosity — is essential. Visitors who stay at the monastery are invited to offer support through service: helping in the kitchen, cleaning, or other tasks according to their abilities.

This support is not payment, but an expression of **generosity and mutual support**: the monastery offers spiritual refuge; visitors offer energetic involvement in monastic life.

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11. Conclusion

The propagation of the Dharma in the modern world thrives when **digital presence and physical practice support each other**. Institutions like the Mosteiro Suddhavāri and the Sociedade Budista do Brasil are exemplars of this integrated approach, combining **online teachings, community interaction, digital archives, physical retreats, and personal guidance**.

Both the virtual and the embodied aspects of practice enrich the Buddhist path, fostering connection, understanding, and deep personal transformation.

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12. References

- Mosteiro Suddhavāri official website, Teaching and Activities sections.
- “Quem Somos” — history of the monastery and Ajahn Mudito’s role.
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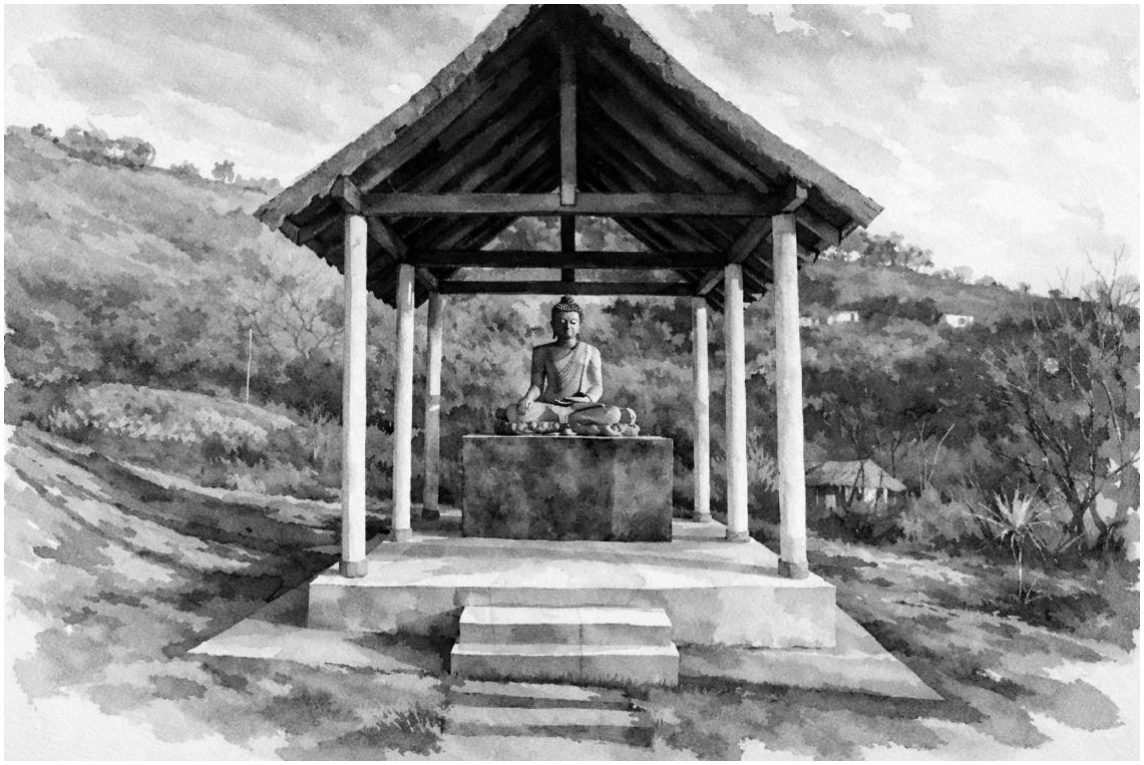
Chants and Practices



Chant of Victory of Dhamma

I turn with faith to the Sublime, to the Blessed One, to the Awakened. For truly he is worthy, perfectly self-enlightened, accomplished in knowledge and conduct, knower of the worlds, unsurpassed guide of beings to be trained, teacher of gods and humans, the Enlightened One, the Blessed.

With these qualities in mind, I cultivate respect, confidence, and clarity. In recollection of the Buddha, I let the mind grow calm. Like the moon reflected in still waters, may my mind reflect the peace of his realization.

The world offers many paths, but the Buddha revealed what is truly a blessing:

Not associating with the foolish,
but living in the company of the wise.
Honoring those worthy of honor —
this is the highest blessing.

Living in a favorable environment,
acting with accumulated merit,
and cultivating a well-directed mind —
these are great blessings.

Hearing the Dhamma at the right time and practicing with patience, humility, and gratitude. Having wisdom that understands things as they truly are — this too is a supreme blessing.

Living with an unshaken mind — pure, peaceful, free from suffering. Where there is freedom and compassion, the highest blessing flourishes.

May all beings be at peace. May all beings — weak or strong, great or small, seen or unseen, near or far, born or yet to be born — may all be free from suffering, and may their minds rejoice in freedom.

Just as a mother protects her only child with her own life, so may I develop such a heart toward all beings. Radiating boundless love — above, below, and in all directions — without obstruction, without hatred, without attachment, established in immeasurable goodwill.

Living thus, with a clear mind, whether in sleep or in wakefulness, the mind remains free and luminous. This is the noble way of living.

There is a treasure in this world, secure and immeasurable: the Buddha, the Dhamma, and the Sangha — three jewels that do not wear away with time.

The Buddha is incomparable, destroyer of the root of suffering, conqueror of the oceans of ignorance. The Dhamma is perfect, revealed by him, free from excess and deficiency, a guide for those who seek. The Sangha is pure, direct followers of the truth, living in harmony with the path.

Wherever these jewels are remembered, there is clarity, security, and joy. Even where fear arises, recollection of the Three Jewels brings true refuge.

At the break of day, while the sky is still dark, I remember the Buddhas and the Arahants — the wise ones who knew all truths, those who cut through the cycle of rebirth.

To them I pay homage.
May they guard me in this new day.
Homage to the Awakened.
Homage to the Liberated.
Homage to liberation itself.

Like the peacock that spreads its feathers at dawn, I open my mind to the light of wisdom. May the shadow of ignorance not envelop me. May the mind remain steady, alert, compassionate. Protected by those who have walked the path, I move forward with courage.

I seek refuge in the Buddha, the Dhamma, and the Sangha — the Three Treasures that guide and protect all beings. With deep respect and humility, I pay homage to the twenty-eight Buddhas who came before the Buddha Gotama, each a beacon of wisdom, compassion, and enlightenment.

I salute the great Tanhankara, brave and resolute, followed by the wise and glorious Medhankara. I honor Saraṇankara, protector of the worlds, and the radiant Dīpankara, whose light illuminates the path of truth. I revere Koṇḍañña, liberator of peoples, and Maṅgala, king among men, exemplar of virtue. I salute Sumana, gentle and wise, and Revata, whose devotion inspires faith.

With reverence, I acknowledge Sobhita, full of merit and noble qualities, and Anomadassī, the most exalted among Buddhas. I salute Paduma, light that brightens the world, and Nārada, excellent guide of beings to liberation. I honor Padumuttara, profound and wise, and Sumedha, the supreme, model of perfection.

I revere Sujāta, conqueror of the world, and Piyadassī, king of men and enlightened guide. I salute Atthadassī, compassionate and kind, and Dhammadassī, who dispels the darkness of ignorance. I honor Siddhattha, incomparable in the world, and Tissa, bestower of beneficial blessings.

I salute Phussa, the Buddha who generously grants gifts, and Vipassī, incomparable in wisdom. I revere Sikhī, teacher and helper of all, and Vessabhū, source of happiness and joy. I salute Kakusandha, proclaimer of truth, and Koṇāgamana, glorious and radiant.

I honor Kassapa, filled with splendor and holiness, and finally I revere the Buddha Gotama, the Enlightened One of the Sakyan clan, whose teaching illuminates millions of hearts.

May the truth, morality, patience, kindness, and strength of these twenty-eight Buddhas always protect me. May I be blessed with health, peace, and happiness. May I follow in

their footsteps, fulfilling the Ten Perfections, overcoming the illusions of Mara, and attaining supreme enlightenment.

By this true and powerful force, may victory and blessing be with me now and forever.

In this vast existence, where invisible forces dwell, I protect myself with truth, with ethics, with love, with concentration, with wisdom. The Awakened Ones have taught me to maintain clear boundaries, not to be disturbed by forms, sounds, or hidden presences.

With clarity and steady mind, I declare that nothing contrary to the Dhamma can disturb one who walks in the Dhamma.

I establish my field of energy not through fear, but through presence. The Dhamma is my shelter, the Buddha my guide, the practice my path.

Through the good that results from my practice,
may my teachers and spiritual guides of great virtue, my mother, my father and my relatives, the Sun and the Moon, and all virtuous leaders of the world; the highest Devas and even the forces of evil; celestial beings, guardian spirits of the Earth, and the Lord of Death — those who are friendly, indifferent, or hostile — may all beings receive the blessings of my life. May they soon attain the Triple Blessing and transcend death.

Through the good that results from my practice, and through this sharing, may all desires and attachments swiftly cease, as well as all unwholesome states of mind.

Until realizing Nibbana, in whatever kind of birth, may I possess a just mind, with mindfulness and wisdom, austerity and vigor. May illusory forces neither control nor weaken my resolve.

The Buddha is my excellent refuge; unsurpassed is the protection of the Dhamma; the Solitary Buddha is my Noble example; the Sangha is my greatest support. Through this supremacy, may darkness and illusion disappear.

At the end of this recollection, I remember that these words are more than sounds — they are seeds of silence, calling me back to what is real.

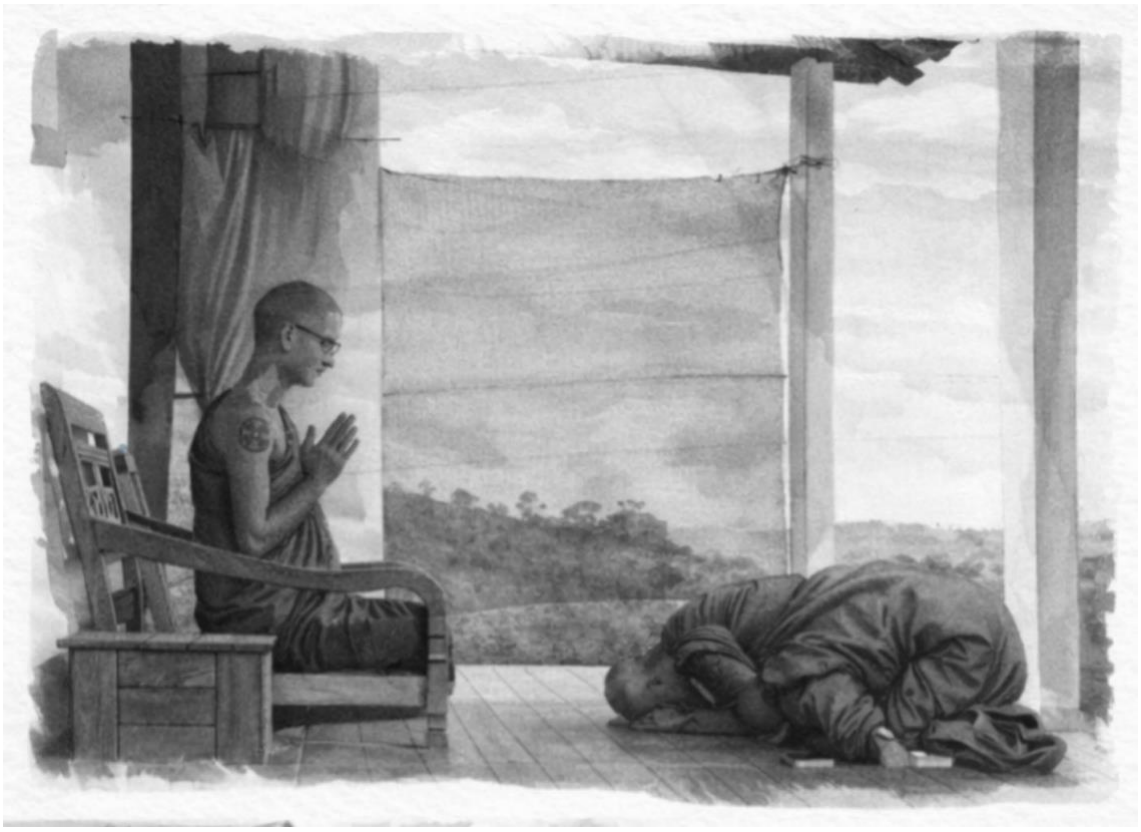
May all beings find peace.
May fear dissolve in the light of wisdom.
May the path continue, step by step,
with humility, steadiness, and an open heart.

I take refuge in the Buddha,
I take refuge in the Dhamma,
I take refuge in the Sangha.

Now, and always.

Centering The Mind

And Taking Precepts



PRELIMINARIES

Now I will explain how to practice centering the mind.

Before beginning, kneel with the palms of your hands joined in front of your heart, and sincerely pay homage to the Triple Gem, saying the following:

Arahaṁ sammā-sambuddho bhagavā:
Buddhaṁ bhagavantaṁ abhivādemi. (bow)

Svākkhāto bhagavatā dhammo:
Dhammaṁ namassāmi. (bow)

Supaṭipanno bhagavato sāvaka-saṅgho:
Saṅghaṁ namāmi. (bow)

Then, showing respect with your thoughts, words, and actions, pay homage to the Buddha:

Namo tassa bhagavato arahato sammā-sambuddhasa. (three times)

Take refuge in the Triple Gem:

Buddhaṁ saraṇaṁ gacchāmi.
Dhammaṁ saraṇaṁ gacchāmi.
Saṅghaṁ saraṇaṁ gacchāmi.

Dutiyampi buddhaṁ saraṇaṁ gacchāmi.
Dutiyampi dhammaṁ saraṇaṁ gacchāmi.
Dutiyampi saṅghaṁ saraṇaṁ gacchāmi.

Tatiyampi buddhaṁ saraṇaṁ gacchāmi.
Tatiyampi dhammaṁ saraṇaṁ gacchāmi.
Tatiyampi saṅghaṁ saraṇaṁ gacchāmi.

Next, make the following resolution:

“I take refuge in the Buddha, the Pure One, completely free from corruption; in his Dhamma—its doctrine, practice, and realization; and in the Saṅgha—the four levels of noble disciples—from today until the end of my life.”

Buddhaṁ jīvitaṁ yāva-nibbānaṁ saraṇaṁ gacchāmi.
Dhammaṁ jīvitaṁ yāva-nibbānaṁ saraṇaṁ gacchāmi.
Saṅghaṁ jīvitaṁ yāva-nibbānaṁ saraṇaṁ gacchāmi.

Then formulate the intention to observe the five, eight, ten, or 227 precepts, according to however many you are normally able to undertake, expressing them in a single vow.

FOR OBSERVING THE FIVE PRECEPTS

Imāni pañca sikkhāpadāni samādiyāmi.

(This phrase is used for observing the Five Precepts and means:

“I undertake the five training rules: I abstain from taking life, from stealing, from sexual misconduct, from lying, and from taking intoxicants.”)

FOR OBSERVING THE EIGHT PRECEPTS

Imāni aṭṭha sikkhāpadāni samādiyāmi. (three times)

(This section is for those observing the Eight Precepts and means:

“I undertake the eight training rules: I abstain from taking life, from stealing, from sexual relations, from lying, from taking intoxicants, from eating after noon and before dawn, from attending shows and adorning the body for beautification, and from using high and luxurious beds and seats.”)

FOR OBSERVING THE TEN PRECEPTS

Imāni dasa sikkhāpadāni samādiyāmi. (three times)

(This section is for those observing the Ten Precepts and means:

“I undertake the ten training rules: I abstain from taking life, from stealing, from sexual relations, from lying, from taking intoxicants, from eating after noon and before dawn, from attending shows and adorning the body for beautification, from using high and luxurious beds and seats, and from receiving money.”)

FOR THOSE OBSERVING THE 227 PRECEPTS

Parisuddho ahaṁ bhante. Parisuddhoti maṁ buddho dhammo saṅgho dhāretu.

(This is for those observing the 227 precepts.)

Now that you have professed the purity of your thoughts, words, and actions in relation to the qualities of the Buddha, Dhamma, and Saṅgha, prostrate three times.

Sit down, place your hands with palms joined in front of your heart, stabilize your thoughts, and develop the Four Sublime Attitudes: loving-kindness, compassion, appreciative joy, and equanimity.

Spreading these thoughts to all living beings, without exception, is called the Immeasurable Sublime Attitude.

A short Pāli formula for those who have difficulty memorizing is:

“Mettā” — benevolence and loving-kindness; wishing for your own well-being and that of all other living beings.
“Karuṇā” — compassion for yourself and for others.
“Muditā” — appreciation and sympathetic joy; delighting in your own goodness and in that of others.
“Upekkhā” — equanimity toward things that should be allowed to unfold naturally.

SILENT MEDITATION

SILENT MEDITATION

The Heart of the Monastery in the Theravāda Forest Tradition

The life of the monastery finds its axis in the practice of silent meditation. It is here that the Dhamma ceases to be a concept and becomes direct realization. In the Forest Tradition — transmitted by masters such as Ajahn Chah and Ajaan Lee Dhammadharo — and preserved in Brazil by Ajahn Mudito, the practice of *sati* (mindfulness) is simple, direct, and profound.

At Mosteiro Suddhavari, the daily meditation sessions — generally lasting from 30 minutes to one hour — are not merely formal periods, but the spiritual heart of the community. This chapter presents the structure, spirit, and foundations of this practice.

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1. The Spirit of the Practice

Before speaking about technique, it is essential to understand the spirit.

Ajahn Chah taught:

"The practice is not to gain something. It is to let go."

Ajahn Maha Bua emphasized:

"The work is internal. The true forest is in the heart."

Ajahn Lee offered clear and structured methods, yet always reminded practitioners that technique is a vehicle, not the destination.

Meditation in the monastery is not a mystical experience pursued out of curiosity — it is systematic training of the mind to free it from ignorance (*avijjā*).

---

2. Preparation of the Space

2.1 The Meditation Hall

The environment should be:

- Clean
- Silent
- Simple
- Free from visual excess

Outer simplicity supports inner simplicity.

In the Forest style:

- Cushions arranged in rows
- Monks seated facing the image of the Buddha
- The teacher or Ajahn seated at the front

No unnecessary ornamentation. The space should reflect sobriety and recollection.

2.2 The Meditation Cushion

Posture is fundamental.

Traditional position:

- Legs crossed (half-lotus or simple cross-legged posture)
- Spine upright, but not rigid
- Hands resting in the lap (right hand over the left)
- Eyes gently closed

Ajahn Chah warned against extremes:

“Do not tense the body. Do not abandon it. Find the balance.”

If necessary, one may use a bench or chair. The essential point is not the outer form, but stability.

---

3. Structure of the Session (30–60 minutes)

The practice may be divided into five phases.

PHASE 1 — Establishing (5–10 minutes)

1. Adjust the posture.
2. Consciously relax the body.
3. Bring the mind into the present moment.
4. Establish the breath as the primary object.

Breathing in… knowing that one breathes in.
Breathing out… knowing that one breathes out.

Without controlling. Simply knowing.

Here we apply the basic teaching of *ānāpānasati*.

PHASE 2 — Stabilization with the Breath (10–20 minutes)

Following the instructions of Ajahn Lee Dhammadharo, one may:

- Notice the breath at the nostrils
- Or in the chest
- Or in the abdomen

He taught that the breath should be made comfortable:

Gently adjust it until the body feels at ease.

Not forcing or manipulating, but allowing the breath to naturally refine itself.

Objective:
To unify the mind (initial *samādhi*).

PHASE 3 — Development of Sati (Mindfulness)

Here lies the heart of the practice.

Sati means:

- Remembering the present
- Not becoming lost in thoughts
- Clearly knowing what arises

When thoughts appear:

Do not fight them.
Do not follow them.
Do not reject them.

Ajahn Chah would say:

“You are not the thought. The thought is only a visitor.”

Recognize:
“Thinking.”
Then return to the breath.

This repeated returning is the training.

PHASE 4 — Direct Observation (Vipassanā)

When the mind is relatively stable, observation expands to include:

- Bodily sensations
- Mental states
- Emotions
- Desires
- Resistances

Observe them arising and passing away.

Here we apply the Three Characteristics:

- Impermanence (*anicca*)
- Unsatisfactoriness (*dukkha*)
- Not-self (*anattā*)

Ajahn Maha Bua emphasized firm investigation:

"Cut through delusion. See clearly."

Yet without inner violence — only clarity

PHASE 5 — Conscious Closing (5 minutes)

Before leaving the posture:

- Reflect on the quality of the mind
- Cultivate *mettā* (loving-kindness)
- Dedicate merit

Rise slowly.

Meditation does not end.
It continues in walking, cleaning, and eating.

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4. The Practice of Sati in Daily Life

In the monastery, *sati* is not confined to the cushion.

During:

- Walking meditation
- Cleaning the hall
- Washing bowls
- Manual work

Luang Por Piak emphasizes continuous and simple practice:

“Do what you are doing. Just that.”

Simplicity. Presence.

---

5. Walking Meditation

Before or after sitting meditation:

- Choose a path of 10–20 steps
- Walk slowly
- Place attention on the feet touching the ground

“Right… left…”

Or simply feel.

Walking balances energy and prevents drowsiness.

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6. Readings and Dhamma Talks

At Mosteiro Suddhavari, one may include:

- A reading from the
- Verses from the
- Recorded talks by Ajahn Chah
- Teachings from Ajahn Mudito

The function of reading is not intellectualization —
it is orientation for practice.

Listening to a discourse of the Buddha before meditation can:

- Inspire
- Adjust Right View (*sammā-diṭṭhi*)
- Strengthen confidence (*saddhā*)

---

7. Common Obstacles

1. Restlessness
Return to the breath.

2. Drowsiness
Open the eyes slightly.
Straighten the spine.
Practice walking meditation.

3. Pain
Observe it as sensation.
Do not label it “my pain.”

4. Expectation
Let go.

As Ajahn Chah taught:

“If you want peace, let go of wanting.”

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8. Meditation as the Heart of the Monastery

Without meditation:

- The monastery becomes an institution.
- The Dhamma becomes theory.
- Discipline becomes formality.

With meditation:

- The community harmonizes.
- Silence deepens.
- The Dhamma is lived.

The Forest Tradition preserves what is essential:

- Simplicity
- Renunciation
- Direct observation
- Personal experience

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9. Recommended Structure

Morning Session (30–45 min)

- 5 min — Establishing
- 20 min — Breath
- 10 min — Observation
- 5 min — Mettā

Evening Session (45–60 min)

- 10 min — Walking
- 30 min — Sitting meditation
- 10 min — Reading or talk
- 5 min — Dedication of merit

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10. Conclusion

Silent meditation is the invisible axis of the monastery.

It does not depend on belief.
It does not depend on culture.
It does not depend on erudition.

It depends on sitting.
Observing.
Persisting.

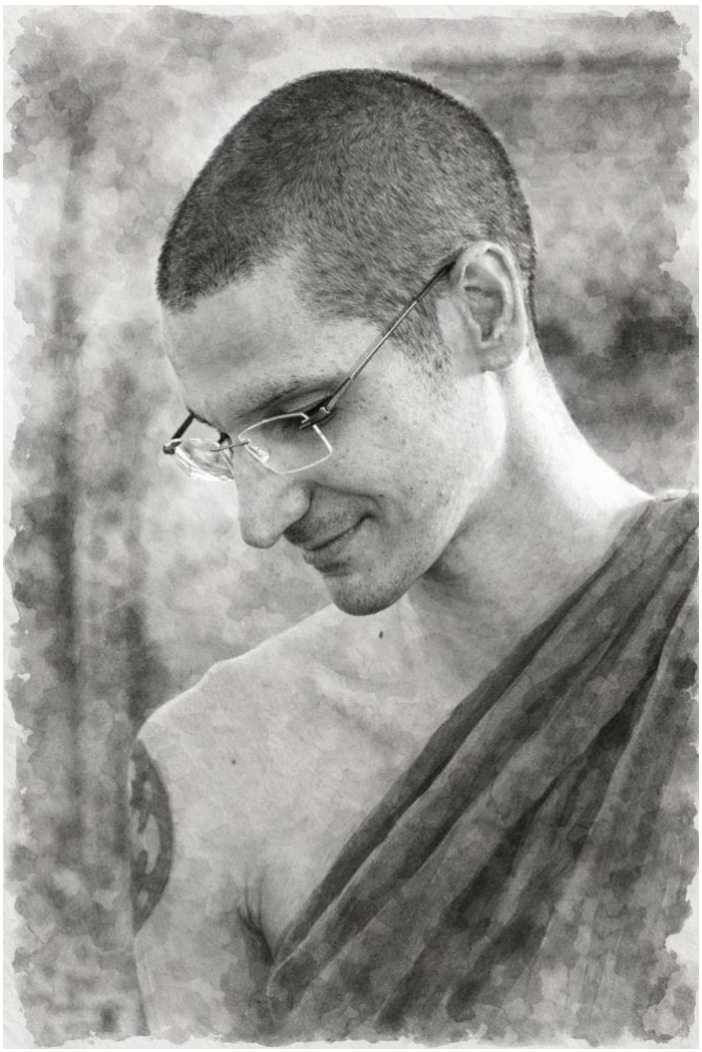
As Ajahn Chah taught:

“Peace is here. But the mind runs away.”

This chapter should be understood not merely as instruction —
but as an invitation.

Sit.
Be silent.
Know.
Release.

In this way, the Dhamma of the Theravāda Forest Tradition remains alive — not as historical memory, but as present realization.



BIOGRAPHY OF AJAHN MUDITO

Introduction

The life of Ajaan Mudito is deeply intertwined with the living lineage of the Theravāda Forest Tradition. His journey is marked by discipline, renunciation, courage, and an unwavering dedication to the preservation and faithful transmission of the Dhamma.

From an early age, he felt the calling to a contemplative and austere life. Moved by a sincere search for inner liberation, he left Brazil and traveled to Thailand, where he entered monastic training within the Forest Tradition, renowned for its rigorous meditation practice, simplicity, and strict observance of the Vinaya.

Training in Thailand

His initial formation took place at , the International Forest Monastery founded to receive foreign monks wishing to train according to the standards established by Ajahn Chah.

There, Ajaan Mudito lived under intense discipline: walking meditation under the tropical heat, long hours of seated meditation, study of the Vinaya, and the daily practice of alms-round (piṇḍapāta), receiving food from local communities.

In the simplicity, he learned to live with the bare minimum: an alms bowl, three robes, and a simple dwelling. The practice was not merely technical but existential — every gesture, every word, and every thought had to be aligned with the Dhamma.

Later, he deepened his training at the traditional , becoming a disciple of Luang Por Piak, a respected master in the direct lineage of Ajahn Chah.

During this period, he lived in regions even more remote from major urban centers, where silence and discipline shape the character of a monk. Under Luang Por Piak's guidance, he deepened his practice of mental vigilance and contemplation of the three characteristics of existence: impermanence (anicca), suffering (dukkha), and non-self (anattā).

He learned that the true forest is not merely external but internal — the terrain where fears, desires, and the illusions of ego are confronted.

Return to Brazil and the Founding of Mosteiro Suddhavari

After years of rigorous training in Thailand, Ajaan Mudito returned to Brazil with the mission of establishing an authentic monastic training center in the Theravāda Forest Tradition.

The beginning was humble. In an isolated area, setting up camp alone, he initiated what would eventually become the Mosteiro Sudhavari.

Without substantial financial resources or established infrastructure — relying solely on faith, discipline, and determination — he began the daily routine of meditation, study, and observance of the Vinaya.

The early years were marked by great simplicity: basic structures, an austere routine, and direct dependence on spontaneous donations. Gradually, lay supporters began to approach. Individuals touched by the authenticity of the practice offered material and volunteer support. Disciples interested in monastic training began to emerge.

Step by step, through manual labor, community organization, and steady leadership, the monastery was structured: meditation halls, a library, accommodations, retreat spaces, and adequate facilities for receiving visitors — always maintaining the fundamental principle of the Forest Tradition: simplicity, discipline, and genuine practice.

Today, Mosteiro Suddhavari is recognized as a reference in Buddhist training and discipline in Brazil and is respected internationally among practitioners of the Theravāda tradition. Its model unites fidelity to the Vinaya, intensive meditation practice, and accessibility for laypeople interested in the Dhamma.

Teaching, Translations, and Digital Presence

Beyond in-person training, Ajahn Mudito recognized the importance of modern means for the preservation and dissemination of the Dhamma.

The monastery maintains an official website that serves as an archive of teachings, texts, retreat schedules, and formative materials. His YouTube channel has become a natural extension of the monastery, where he regularly publishes Dhamma talks, reflections on meditation practice, instructions for lay practitioners, and guidance for those aspiring to monastic life.

These audiovisual recordings allow the teachings to reach people throughout Brazil and abroad.

Another fundamental pillar of his work is the library of Mosteiro Suddhavari, which gathers classical works of Theravāda Buddhism as well as contemporary texts by masters of the Forest Tradition. In parallel, he develops and encourages translation projects into Portuguese of works from the Pali Canon, as well as writings of Theravāda masters, making accessible to the Brazilian public a spiritual heritage previously limited to foreign languages.

Travels and Ongoing Formation

Even after establishing Mosteiro Suddhavari, Ajahn Mudito maintains a posture of continuous learning.

He undertakes periodic journeys for further training, intensive retreats, and meetings with lineage masters in Thailand and other countries. He also conducts retreats and Dhamma talks in various regions of Brazil, strengthening the network of practitioners and supporters.

His approach combines firm discipline with pedagogical sensitivity. He demands rigor in practice while guiding with clarity and compassion. For him, the Dhamma is not theory but concrete transformation of character.

Legacy and Mission

The life of Ajahn Mudito represents a living bridge between the Theravāda Thai Forest Tradition and Brazilian soil. His trajectory demonstrates that Theravāda Buddhism can authentically flourish outside Asia, provided there is fidelity to the practice and the courage to begin from nothing.

From solitary camping to the consolidation of a structured monastic community, his story is a testimony of spiritual perseverance. More than building physical structures, he established a field of practice — a space where men and women can train the mind, understand suffering, and walk the path toward liberation.

His biography is not merely the narrative of a monk, but the story of how the Dhamma takes root wherever it finds sincerity, discipline, and devotion.

About the Author

Andreas de Aquino, son of Zilda de Aquino, a school principal graduated in Pedagogy and a practitioner of Buddhism, has devoted his life to the study and practice of the Dhamma. He began studying and practicing Buddhism at the age of sixteen. He studied Psychology, worked as a Graphic Designer, and became a disciple of Zen Masters in Brazil.

He was initiated into the Theravāda tradition by Ajahn Mudito at Mosteiro Suddhavari.

Author of more than twenty books, including:

- *The Path Opens – A Brief History of the Historical Development of Buddhism*
- *Buddhism and Psychology – Consciousness and the Liberation of the Mind*
- *The Home as an Extension of the Temple – How to Transform One's House into a Space of Buddhist Practice*
- *The City as a Field of Practice – A Manual for the Urban Buddhist*
- *Buddhism as a Civilizing Force*
- *The Path of the Dhamma in the Contemporary World*

He also contributes as a columnist to various websites and blogs.

His dream is to leave a legacy of Consciousness for future generations, following the example of great spiritual masters such as Siddhartha Gautama, Jesus, Ashoka Maurya and Prince Shotoku. In order to help make the world a better and more elevated place.

But above all, just a simple person striving for Dhamma.

sabbe sattā sadā hontu
averā sukha-jīvino
kataṁ puñña-phalaṁ mayhaṁ
sabbe bhāgi bhavantu te

May all beings always live in happiness,
free from hostility and ill will.
May all share in the blessings
that have come from the good I have done.